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What is meant by "the City of Brahman"? That from which, O pure one! all things emanate, that wherein they are sustained, and that whereunto they finally return, is Brahman, the formless.—*Yagnavalkya-Samhita.*

THE PATH.

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Pertinent Reflections.

OPPOSITION OR EXPLANATION, WHICH?

IT has been my good or evil fortune to hear some members of the Society say on this wise: "If the Masters who are said to have founded the Society and now watch over it also engage in other works and movements among men, why do Theosophists oppose other developments of thought, such, for instance, as Metaphysical Healing, Christianity, and so on?" The question at the end is a misconception as I read what Theosophists have said.

H. P. Blavatsky has been accused of great violence against Christianity, but a careful reader of her books knows that her opposition was directed to dogmatism and not to the true teachings of the founder of that now extinct religion. She tried to explain, to revive the truth, since, as she declared, it was her opinion that but one truth lies under all religions. Indeed, the series of papers that gained for her the Subba Row medal in India was entitled "The Esotericism of the Gospels." And so also with the writers in PATH whom I have read on Metaphysical Healing. They deal with explanations in the course of which some unwarranted assumptions are demolished. This is not op-

position. But we know that sometimes, if you cannot agree with the Metaphysical Healer or dogmatic Christian on points of logic and history, you are said to oppose.

In the sense that one is not on exactly the same side, he might be said to be in opposition, just as the moon is often in opposition to the sun. But some devotees of the various Mind Cures, holding up before themselves the optimism that first declares all things are good, making a weak play on the English word "God", and then decides that a continually flourishing health is the most important of the good, dislike logical explanations or the pointing out of disagreeable facts, and call it opposition.

Theosophy opposes nothing but dogmatism, cant, evil action. It is a foe, open or declared, to the dogmatism which has chased Christianity away, but it explains to the sincere where the truth is hidden. So it points out in Old and New Testaments the same truths taught by other religions that borrowed naught from us. Thus while it may in that process dispose of the claim for exclusive revelation asserted for the Christian books, it shows all nations as not deserted by a jealous God, but all alike possessing several forms of the one thing. And that is neither Jewish, nor Presbyterian, nor Hindu, nor Mohammedan, but simply the one system of scientific religion called Theosophy.

Theosophy, then, draws all philosophical and religious ideas to a focus by its synthesis of all. Embracing all, it throws the concentrated light obtained by thus bringing all together, upon the many cherished forms and rituals which obscure reality beneath.

THE T. S. SHOULD NEVER HAVE A CREED.

It is only within the pale of a creedless body that investigation of religions will reveal the truth. If it were a Buddhist or Hindu Society, then every effort of its members would run on those lines. If the one, then only revivals of Buddhism would be sought; if the other, then the spreading of present-day Hinduism. If even it had adopted Reïncarnation as its creed, so as to cause us all to be called "Reïncarnationists", no right progress could ensue. As Reïncarnationists we could not all fully agree with Karma, and, indeed, many varieties of reïncarnation would be insisted on. But our body being without a creed, any man who is not a fierce dogmatist may join to help the work which coöperation always enlarges and accentuates.

So our history and present composition declare against a creed. We had Brahmins from the first, with several Parsees. Mr. Judge told me that among the first diplomas he sent to foreign lands in

the early days were several to Parsees in Bombay and to Hindus elsewhere; with a few to some Greeks in Europe. And to-day the rolls in the different sections disclose the names of Hindus, Buddhists, Mohammedans, Christians, and agnostics.

SIZE NO MEASURE OF POWER.

The desire for a large membership is entertained by some. A few years ago a member, in changing the rules so as to have no dues, thought thereby to call in everybody, but soon found that small fees bring no one in and large dues keep few out. We are a leavening movement, and, like leaven, we act silently but surely upon the whole mass. Human nature will not permit us to hope that men will abandon the fame of a congregation and an expensive church to become members of a Society whose ideals necessarily destroy separate distinction and increase general good by rooting out selfishness. The small speck of leaven disturbs the whole mass of dough, and the tiny fungus can lift the heavy stone. In the same way the small band of devoted Theosophists, though never growing much in numbers, has power to keep the thought of the day turned in such a direction that the prospect of causing a union in the search for truth increases. For the mind of this and next century is evolving more and more, demanding answers to the questions which present theology fails to solve, and in Theosophy only is the final solution. If, then, the small band of true devotees ever persists, and each hour increases the ability of each to explain the really simple theosophic system, our Society can be content to remain a force which is mighty for effect though small in appearance.

IS THERE IDOLATRY OF H. P. B.?

This question has been raised. There may be on the part of some an intense respect for the words of our deceased friend which comes within the charge. But such people are generally those who do not think for themselves. They live on the thoughts of others. But as a whole it is otherwise. More members can be found who do not make an idol of H. P. B. than the other kind. Her words, of course, especially about occult subjects, command respect, but in the same way a student of astronomy would give room in his thoughts for the views of a great astronomer when the vague opinions of a unlettered person ought to be rejected. But this is not idolatry. H. P. B. herself spoke against such worship; yet that does not mean we are to give no attention to her writings or to listen to her detractors. I have heard much eulogy of her

wonderful work, of her learning, her research, and also of her occult insight, but very little has cropped up of idolatry. The charge seems to arise from the known love, respect, and admiration entertained for our departed leader by several well-known Theosophists. But over and over again I have myself heard these same persons assert the right of others to reject H. P. B. if they please on questions of theosophic interest. Is one to give up his respect and admiration and love for her merely because other people fear that idolatry among weak brethren will result? I think not. But as the fear has been expressed, all we have to do is to continue to use H. P. B. as guide and friend, seeing to it meanwhile that idolatry does not creep in. It can be kept out by the use of what is known as common-sense.

AURIGA P. STARR.

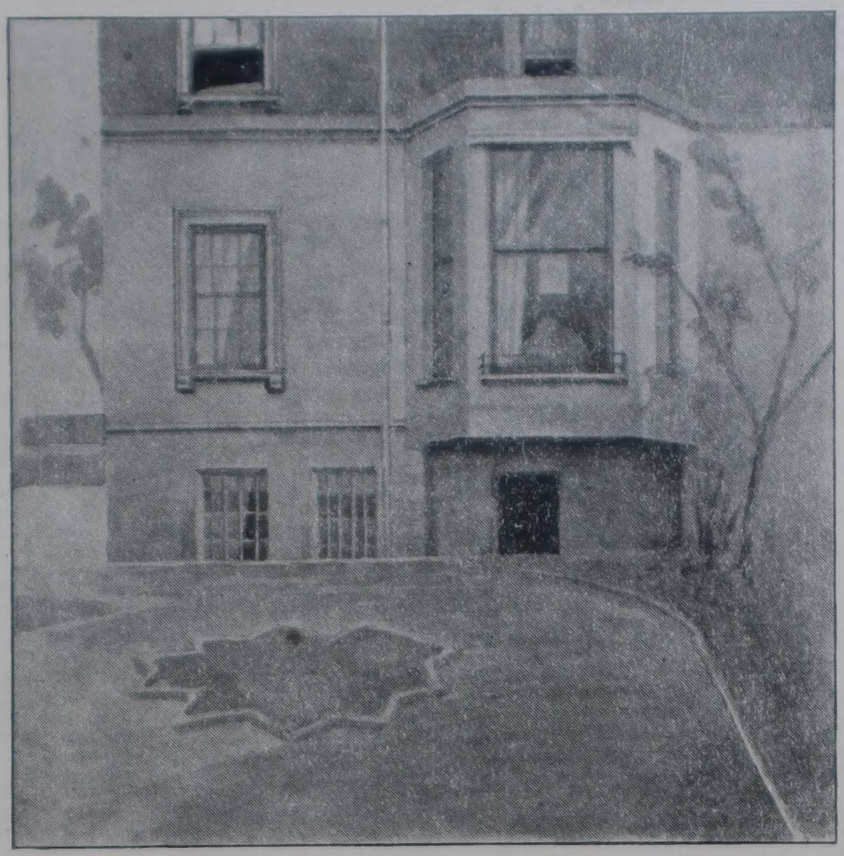
Habitations of H.P.B.

NO. I.

IT would not be possible to procure pictures or descriptions of all the houses where H. P. B. lived and worked during her life, but most of those in which she dwelt since 1874 while working for the Theosophical movement are known. Some of these will be given in these articles, not in chronological order but as they come to hand. The first one taken up is that at No. 17 Lansdowne Road, Holland Park, London, to which she moved shortly after coming to England.

The illustration gives the front view on Lansdowne Road. It is made of brick, the first story covered with plaster.

In this street most of the houses are built two together. The window beside the hall door is the window of the dining-room, her own room being back of that and opening on the large garden, or small park, shared in common by all the neighbors. The back room, where she worked during the day and in which the Blavatsky T.S. met on its evenings, looks southward, and sometimes received the rare rays of the sun, who dislikes apparently to shine on London. The picture was taken with an American Kodak camera one morning in 1888 when H. P. B. was working at her desk inside. The grey square space in the window pane is a transparency given to her by a Mr. Wade when she lived in Elgin Crescent. The window on the right of the house is that of her bedroom which opened into her



work-room. Like the front, this part of the house was stuccoed on the first story.

Inside, the dining room in front opened into the work room behind. The front one was seldom used for anything but meals, except when a crowded meeting compelled visitors to sit there. Folding doors divided the rooms from each other. The view of this room is taken from the corner near her desk, and shows the sofa where Mr. Harbottle and others one evening during Lodge session saw plainly the astral form of a Hindu sitting and calmly watching the people. Indeed, so plain was the sight that only when some one sat down into this visitor, causing his disappearance, did Mr. Harbottle exclaim "He wasn't there at all," very excitedly. The picture on the easel is that of an old Eastern friend of H. P. B.'s—of her Master, in fact, as she often said. The little round and ricketty table was used very often in the mornings for holding a frugal breakfast, for H. P. B. was always up and at work very early each day. It was purposely placed in this picture, as it had actually been used just before the view was taken. Such is the magnificence with which the successor of St. Germain was surrounded. During Lodge meetings the president and H. P. B. sat at the garden end of the room, the members occupying seats about. On other evenings the well-known little folding table with a baize cover was brought out, and on that, placed where the round table is in this picture, she beguiled away some hours playing solitaire or whist.

All pictures of Mme. Blavatsky except this and one other were taken at set times, either in the shop of the photographer or at Conventions and other meetings. But none were obtained of her as she paused in her work until in 1880 this little photograph seized her, after consent, just as she was beginning the day's work on *Lucifer*, then in its babyhood. She had only a short while before come out from the room behind her and sat down at the desk on which the first pages of *Lucifer* were begun and whereon most, if not all, of the *Secret Doctrine* was written. The pen in her hand is an American gold pen given to her by a New York Theosophist and made by John Foley whose name is known to thousands of writers. The sheet of paper in front is a sheet of the MSS. of *Secret Doctrine*, and others lie about. The old wrapper she wears was more comfortable than gowns of state, to which she did not incline though they were prettier. The famous Matara tobacco basket is just beyond her hand, and on the bracket against the wall is a little white marble elephant—emblem of power and wisdom—given her by a friend. All about are photographs of admirers and disciples

from every part of the world. She delighted in pictures of her friends, and always had them near, on the walls, on brackets, covering door-panels, everywhere in fact. This was an old habit.

In the early days of 1874–75 pictures were always crowding each other, and many of them she ingeniously framed and hung up herself.

Out of this house she seldom went. Here day after day and night after night for some years her every hour was open to the gaze of all men. Yet detractors never ceased their spiteful flings, but she worked on ceaselessly in those rooms, at that desk, editing, corresponding, transcribing the *Secret Doctrine*, leaving a treasury of information and suggestion for those who care to look beneath the surface and are not wholly carried away by the rush and bluster of a transitory civilization.

Three years and a half after this picture was taken, the tenement of clay so well used by H. P. B. for sixty years was abandoned by her and cremated at Woking. THE WITNESS.

"Pass on! For thou hast brought the key; thou art secure."—*Voice of the Silence.*

Probation.

IN a certain country there once lived a youth whose name was Ernest. The mountains closed about the little village which was his home, and the beauty and mystery that dwell on the mountains had folded him in from his childhood. When the sun rose he knew it first by the pale gleam that grew into light on the highest peaks, and when it set at the day's end it wrapped those peaks again in purple and violet mists through which the level rays pierced like spears of gold. Far below lay the valley, where the herdsmen took their droves in winter-time, and beyond that again lay the great world of cities and ships and palaces. Sometimes travelers, crossing the mountain, would bring some word of how life went in that other world. Now it was a war, aud now it was a famine, and now it was a great rejoicing or a wonderful triumph. Ernest listened and wondered, till wild longings came into his heart to be himself a sharer in that keener life, and then the rock-bound steeps of his home seemed like prison walls to him. But chiefly he loved to hear the tales that came with others of how some man had arisen to right the wrongs of the people or to sacrifice himself for the salvation of his country.

"Who was the man? His name?"

The answer was always the same.

"He was one of the Brothers of the Silence. We did not know his name."

"But who are the Brothers of the Silence? Tell me more of them."

And the answer was always:

"Who they are no one knows unless he is one of them. They keep their secret bond. It is said that men about the king, in the very heart of the court, belong to the Brotherhood, but no one knows who they may be. And it is certain that humble artizans are of the brotherhood also, and scholars and travelers and artists and men who toil with their hands. They work together for a common end, but they work in secret and each in his own way. Only this marks them all, that they work not for themselves. They have vast wealth, but it is used for the furtherance of their common aim; and great learning, but no display is made of it; and power greater than a monarch's, yet it is never shown save when there is need."

"But why are they unknown, and why do they work in secret?"

"Because they work against the king," was the guarded answer. "The king does not rule righteously. Evil is done and suffered, and wrong is uppermost. Those who serve the king seek to break their power. Therefore they have banded themselves together in secret and do their work so no man knows it. But a time will come, and then the king will learn his weakness and the people will learn their friends. They can wait as well as work."

And Ernest would wander off into the solitary places of the mountains and look out over the level land that stretched away before him, with his heart so full of passionate ardor to share the work of those unknown men that he could not put it into words, —hardly into thoughts.

But the travelers with their tales came more and more seldom, for the mountain pass was dangerous and men mostly chose to take the long way that led past the foot-hills. In the gorge above the village ran a swift stream that had never been bridged, and more than one adventurer, essaying the passage in the rude skiffs of the mountaineers, had been caught in the fierce current and carried down helplessly over the precipice below. Often the villagers talked together of throwing a bridge across the torrent, but they were men of many little cares, and each season was too full of its own work to leave room for a larger task. But one spring, when the melting fields of snow upon the mountains had made the gorge impassable for weeks, they agreed that the work should be no longer delayed. Each man must bring his share of timber, and Ernest, who was skilful and strong, would construct the bridge. Soon tall trees were hewn to solid beams and lay ready piled on either bank. Pins for fastening, and planks and framework, were made ready. One day, as Ernest worked, a stranger stood beside him. It was long since he had seen a man from the outer world, and he questioned him eagerly.

"What of the king? Does evil still have power in his kingdom?"

"It still has power, alas."

"But the Brotherhood? The men who live for the good of their fellows! Do they still work?"

"Yes, and ever will while there is need."

"I dreamed once of joining them," Ernest said wistfully.

The stranger gave him a kindly glance.

"Well, why not?"

"Could I?"

"Why not?"

"But no one knows where to find them."

The stranger smiled oddly.

"They are never far. One of them was even to-day at the foot of this mountain of yours."

He waved his hand in farewell, but long after he had passed out of sight the youth sat pondering over his words. One of the Brothers had been at the foot of the mountain that day! Then he could not yet be far away. Ernest flung his axe to the ground and took the path towards the valley from which the stranger had come.

He wandered far and long. Wherever he went there were rumors of the men he sought, but nothing more. One who might have been of the brotherhood was here a fortnight since. It was said another was even now in the next village. Nay, they had all gone to the war on the borders. Or, their secret places of meeting had been discovered by the king, and they had all been scattered or buried in dungeons. Well, it was not so certain that they had ever existed. There had been much talk, but who could make proof? So the rumors flew, and Ernest's zeal blew hot and cold as he listened. It would have been well worth living, truly, if one might have lived and worked as one of such a brotherhood, but if the Brotherhood were chimerical,—why, it was worth living still in a world which held such wonders as the palaces and pageants and festivals he saw. The months came and went, and ever as he traveled some new wonder put the last out of mind. The first object of his search had almost been forgotten when one day a stranger accosted him in the streets of a city.

"You have traveled far."

"I do not recollect you," Ernest said.

"A year ago you were building a bridge over a dangerous gorge in the mountains. You asked about the Silent Brothers then."

"True. And I left the mountains to seek them."

"Have you found them?"

"No. Tales fly about, but many are idle and some are false and all are fugitive. It is impossible to find the Brothers."

"It is not impossible," said the stranger, with a searching glance, "but vague desires bear no fruit unless they grow into will and blossom into action." He lingered a moment as though he would have added more, then turned and was lost in the crowd.

But his words had vividly recalled to Ernest the hopes and purposes with which he had left his home, and in a rush of pas-

sionate self-reproach he blamed himself for losing sight of that aim in the allurements of novelty. Faithless and vacillating, how could he hope to be trusted with the work of those who first of all were faithful and steadfast?

Someone touched him on the shoulder.

"Well, will you join us?"

"Who are you?" Ernest asked, drawing back in astonishment.

"Do you not know. We know you. We are men who work to overthrow the power of the king. Will you join us?"

"Are you then the Brothers of Silence?" Ernest demanded eagerly.

"Who knows anything of them? Have you found them?"

"No."

"Yet you have been seeking a whole year! You are a fool if you trust such shadows. There must be a revolution. It will be a thousand years before the Brothers bring it about with their cautious measures. We know a shorter way. We shall bring it to pass ourselves, and then we shall govern instead. Come, are you with us?"

"Yes," cried Ernest. "Why should I wait?"

He plunged at once into a labyrinth of plots and conspiracies which grew day by day more inextricable. There were secret meetings and goings to and fro and mysterious ambassadors on mysterious errands, all of which at first seemed the signs of a most ardent activity in the cause he had at heart. But gradually, as he became more familiar with the details, an uncomfortable doubt came into his mind and lodged there. It was a revolution they contemplated,—true; and the government was evil. But was the object of the conspirators to establish a better rule? Little by little he came to see with fatal clearness that they only sought to overthrow the established order to place themselves in power. Not for the sake of their country, not for the sake of better laws or for the good of the oppressed people were they banded together, but only that they might drain their country of wealth for themselves and make laws that would protect them in their rapine and oppress the people still more bitterly. It grew upon him like a horror, and as he came to feel himself bound with them, entangled in their plots and smirched with their baseness, he loathed himself and hated all who had had part in leading him into these underground ways. A year had gone by when one day the stranger whom he had met twice before sought him out.

Lily A. Long.

(Concluded in June.)

The Synthesis of Occult Science.

(Concluded.)

IN the foregoing articles, necessarily brief and fragmentary, a few points have been given to show the general bearing of the *Secret Doctrine* on all problems in Nature and in Life.

Synthesis is the very essence of philosophy,—"the combination of separate elements of thought into a whole",—the opposite of analysis, and analysis is the very essence of science.

In the "Outline of the Secret Doctrine" by "C. J.", now running through the pages of *Lucifer*, this philosophy or synthesis of the whole is made very clear.

There have been many *philosophizers* in modern times, but there can be but one philosophy, one synthesis of the *whole* of Eternal Nature. With the single exception of the writings of Plato, no one in modern times had given to the Western world any approximation to a complete philosophy, previous to the appearance of H. P. Blavatsky's *Secret Doctrine*. The writings of Plato are carefully veiled in the symbolical language of initiation. The *Secret Doctrine*, coming more than two millenniums later, and in an age of so-called Science, is addressed to the Scientific thought of the age, and hence considers the whole subject largely from the stand-point of Science. The present age is as deficient in philosophy as was the age of Plato in knowledge of science. It follows, therefore, that while the Secret Doctrine itself apprehends equally both philosophy and science, in addressing itself to the thought of an age it must recognize here, as it does everywhere, the *law of cycles* that rules in the intellectual development of a race no less than in the revolutions of suns and worlds, and so address the times from that plane of thought that is in the ascendant. It is just because analytical thought is in the ascendant, because it is the *thought-form* of the age, that the great majority of readers are likely to overlook the broad synthesis and so miss the philosophy of the Secret Doctrine. The only object of these brief and fragmentary papers has been to call attention to this point.

We are now in a transition period, and in the approaching twentieth century there will be a revival of genuine philosophy, and the Secret Doctrine will be the basis of the "New Philosophy". Science to-day, in the persons of such advanced students

as Keely, Crookes, Lodge, Richardson, and many others, already treads so close to the borders of occult philosophy that it will not be possible to prevent the new age from entering the occult realm. H. P. Blavatsky's *Secret Doctrine* is a store-house of scientific facts, but this is not its chief value. These facts are placed, approximately at least, in such relation to the synthesis or philosophy of occultism as to render comparatively easy the task of the student who is in search of real knowledge, and to further his progress beyond all preconception, provided he is teachable, in earnest, and intelligent. Nowhere else in English literature is the Law of Evolution given such sweep and swing. It reminds one of the ceaseless under-tone of the deep sea, and seems to view our Earth in all its changes "from the birth of time to the crack of doom". It follows man in his triple evolution, physical, mental, and spiritual, throughout the perfect circle of his boundless life. Darwinism had reached its limits and a rebound. Man is indeed evolved from lower forms. But *which* man? the physical? the psychical? the intellectual? or the spiritual? The Secret Doctrine points where the lines of evolution and involution meet; where matter and spirit clasp hands; and where the rising animal stands face to face with the fallen god; for *all natures* meet and mingle in man.

Judge no proposition of the Secret Doctrine as though it stood alone, for not one stands alone. Not "independence" here more than with the units that constitute Humanity. It is *interdependence* everywhere; in nature, as in life.

Even members of the T. S. have often wondered why H. P. B. and others well known in the Society lay so much stress on doctrines like Karma and Reïncarnation. It is not alone because these doctrines are easily apprehended and beneficent to individuals, not only because they furnish, as they necessarily do, a solid foundation for ethics, or all human conduct, but because they are the very key-notes of the higher evolution of man. Without Karma and Reïncarnation evolution is but a fragment; a process whose beginnings are unknown, and whose outcome cannot be discerned; a glimpse of what might be; a hope of what should be. But in the light of Karma and Reïncarnation evolution becomes the logic of what *must* be. The links in the chain of being are all filled in, and the circles of reason and of life are complete. Karma gives the eternal law of action, and Reïncarnation furnishes the boundless field for its display. Thousands of persons can understand these two principles, apply them as a basis of conduct, and weave them into the fabric of their lives, who may not be able to

grasp the complete synthesis of that endless evolution of which these doctrines form so important a part. In thus affording even the superficial thinker and the weak or illogical reasoner a perfect basis for ethics and an unerring guide in life, Theosophy is building toward the future realization of the Universal Brotherhood and the higher evolution of man. But few in this generation realize the work that is thus undertaken, or how much has already been accomplished. The obscurity of the present age in regard to genuine philosophical thought is nowhere more apparent than in the manner in which opposition has been waged toward these doctrines of Karma and Reïncarnation. In the seventeen years since the Theosophical movement has been before the world there has not appeared, from any source, a serious and logical attempt to discredit these doctines from a philosophical basis. There have been denial, ridicule, and denunciation *ad nauseum*. There could be no discussion from such a basis, for from the very beginning these doctrines have been put forth and advocated from the logical and dispassionate plane of philosophy. Ridicule is both unanswerable and unworthy of answer. It is not the argument, but the atmosphere of weak minds, born of prejudice and ignorance.

The synthesis of occultism is therefore the philosophy of Nature and of Life; the full—or free—truth that apprehends every scientific fact in the light of the unering processes of Eternal Nature.

The time must presently come when the really advanced thinkers of the age will be compelled to lay by their indifference, and their scorn and conceit, and follow the lines of philosophical investigation laid down in the *Secret Doctrine*. Very few seem yet to have realized how ample are these resources, because it involves a process of thought almost unknown to the present age of empyricism and induction. It is a revelation from archaic ages, indestructible and eternal, yet capable of being obscured and lost; capable of being again and again reborn, or like man himself—reïncarnated.

"He who lives in one color of the rainbow is blind to the rest. Live in the Light diffused through the entire arc, and you will know it all."—*The Path*.

"He who knows not the common things of life is a beast among men. He who knows only the common things of life is a man among beasts. He who knows all that can be learned by diligent inquiry is a god among men."—*Plato*.

Mesmerism and the Higher Self.

RECENTLY a book on the subject of the "Rationale of Mesmerism" having been published in London, written by Mr. A. P. Sinnett, I read in it some astounding statements about the relation of the higher self to Mesmerism. He says that it is the higher self that acts in the case of those mesmerized subjects who show clairvoyance, clairaudience, and the like, of a high order. That is to say, the views expressed amount to the doctrine that pure spirit, which the Higher Self is, can be acted on and affected by the gross physical power of mesmerism. This idea seems to be quite contrary to all that we have read in Theosophical literature on the philosophy of man and his complex nature. For if there is anything clearly stated in that, it is that the higher self cannot be affected in this manner. IT is a part of the supreme spirit, and as such cannot be made to go and come at the beck of a mesmerizer.

It is a well known fact that the more gross and physical the operator, the stronger is his influence, and the easier he finds it to plunge his subject into the trance state. Seldom do we find the very delicate, the nervous, or the highly spiritualized able to overcome the senses of another by these means. For when we have thus spiritualized our bodies, the means by which we can affect others and make them do what we wish are such as pertain to a finer plane of matter than the one with which mesmerism deals, and the particular instruments used are of an order that must not be described in these pages, since they are secret in their nature and must not be given out too soon. They can be discovered by those who look the proper way, and have been given out by way of hint many a time in the past decade, but discretion is to be observed. And even these means, fine and subtle as they are, do not act on the higher self, but upon exactly the same parts of our inner nature as those reached by ordinary mesmerism. Not only does the whole of our philosophy sustain the contention that the higher self is not acted on, but we have also the eminent writer H. P. Blavatsky saying that the human spirit—and that is the higher self—cannot be influenced by any man.

Mesmeric force is purely material, although of a finer sort of materiality than gas. It is secreted by the physical body in conjunction with the astral man within, and has not a particle of spirituality about it further than that spirit is immanent in the

whole universe. And when it is brought to bear on the willing or unwilling subject, the portion of the nature of the latter which is waked up, or rather separated from the rest, is the astral man.

Probably the reason why Mr. Sinnett and others make the mistake of confounding this with the higher self is that the utterances of the one entranced seem so far to transcend the limits of ordinary waking consciousness. But this only makes the possible horizon of consciousness wider; it does not prove we are hearing direct from the spirit. The vast powers of memory are well known, and when we add to the worldly estimate of its powers the knowledge of the ancient esoteric schools, we can see that the uncovering of the subconscious memories will give us much that a spiritualist might attribute to a denizen of the summerland. Thus in the famous case of the ignorant servant of the pastor who was in the habit of walking up and down in her hearing and repeating aloud verses from the Latin and the Greek, we know that when she fell sick with fever her constant repetition of those Latin and Greek verses was an act of the under memory which had caught and retained all, though she was, in her usual health, too ignorant to say one word in either of those languages. These illustrations can be multiplied a thousand fold from the records of clairvoyants of all sorts and conditions. When the barrier to the action of the subconscious memory is removed, whether by sickness, by training, by processes, or by natural change of the body, all the theretofore unperceived impressions come to the surface.

Clairvoyance and similar phenomena are explicable by the knowledge of the inner man, and, that being so, it is straining a point and degrading a great idea to say the higher self is involved. For the inner astral man has the real organs which partially function through the one we know. The real eye and ear are there. So what happens in mesmeric trance is that the outer eye and ear are paralyzed for the time, and the brain is made to report what is seen and heard by the inner senses.

These, it is well known, are not limited by time or space, and so give to the operator very wonderful things when viewed from the ordinary level of observation.

And at the same time it is well known to those who have experimented strictly on the lines laid down by the masters of occultism that the sight and hearing and ideation of the mesmerized subject are all deflected and altered by the opinions and thoughts of the operator. And this is especially the case with very sensitive subjects who have gone into the so-called *lucid* state. They are in a realm of which they know but little, and will give back to him who

has put them into that state answers on such subjects as the inner constitution of man and nature which will be enlarged copies of what the operator himself has been thinking on the same subject, if he has thought definitely on them. From the tenor of parts of the book I mentioned, it seems clear that the ideas as to the higher self there expressed emanated from sensitives who have in fact merely enlarged and confirmed the views expressed by the author of that work some years ago in "Transactions of the London Lodge" on the subject of the higher self, as may be seen from reading the latter. A simple subject of the mesmeric influence, no matter how far in advance of other sensitives, is not by any means a *trained seer*, but in the opinion of the esoteric schools is untrained, for training in this means a complete knowledge on the part of the seer of all the forces at work and of all the planes to which his or her consciousness gains entry. Hence one who merely goes into that condition by the force of the mesmeric fluid is a wanderer wholly unfit to guide any one. It is different in the case of the previously trained seer who uses the mesmeric fluid of another simply as an aid toward passing into that state. And the assertion can be made with confidence that there are no seers so trained in the western world yet. Hence no operator can have the advantage of the services of such, but all investigators are compelled to trust to the reports from the state of trance made by men or women—chiefly women—who never went through the long preliminary training and discipline, not only physically but also mentally, that are absolute prerequisites to seeing correctly with the inner eyes. Of course I except from this the power to see facts and things that take place near and far. But that is only the use of inner sight and hearing; it is not the use of the inner understanding. But on this subject I should like to say a little more at some future time.

WILLIAM BREHON.

The Basis of Practical Theosophy.

THERE are persons not in sympathy with Theosophic views, from whom is frequently heard the remark:—"What is the ultimate aim of all your theorizing? I do not see that it has any greater application to the daily needs of human life than other forms of philosophy and religion that you are so constantly decrying in your literature".

The query is a pertinent one, and worthy of some consideration, for certainly the reproach cannot be accounted undeserved if all

our efforts to acquire knowledge concerning the remote past and the far distant future of our earth and race are impotent to make a fuller, richer, and more rounded whole of the average human lot than has been the case hitherto. Theosophy would seem to have no adequate reason for existence unless it could justify itself by adaptation to the practical demands of our environment, since a philosophy or a religion too high for "human nature's daily food" is surely not of sufficient moment to be reckoned with as one of the factors in the world's progress.

The emphatic claim of Christian ethics is the love of the brother, Jesus of Nazareth being held to have been the one Maitreya (*i.e.* Buddha of Brotherly Love) that the world has seen; but beautiful as are the exhortations to fraternal living and fraternal dealing to be met with everywhere in the gospel teaching, there is still one text of yet more ancient date that has come down the ages from a fount of primitive wisdom, which gives in even more positive and forcible terms the same truth of the unity and solidarity of man,—the Mahavakya of the Brahman Scriptures, "Tat twam asi": freely rendered, "*Thou and thy brother art the self-same*". Useless to seek inculcation of a charity, a benevolence, a toleration of the brother so long as he is held at arm's length in the separateness of a distinct creation, now and for all time, as crystallized in the dogma of a personal immortality, which the custodians of Christ's teachings have evolved from their Master's scattered utterances. The true welding of the human race in an indissoluble oneness becomes far more realizable through a perception of Karmic law as exemplified in reïncarnation than in the Christian doctrine, for we are thereby made to feel a fellowship and sympathy with every expression of human life, since we may have been the same in some prior existence, or may be the like again in some succeeding incarnation. The identity of one with another is thus so firmly established and so perpetually illustrated at our every turn, that the paramount and pressing need of an exhaustless brotherliness of toleration and of service is the one salient truth which starts out in bold relief from the bed-rock of Eastern teaching.

Altruism, then, is what lies at the very core of Theosophy, and, being so, must be the aim of Theosophic practice, as well as the keynote of its theory.

That its appeal has a more stringent insistence than other forms of religion we have seen, but the question remains: Has it a greater adaptiveness to the life wants of our suffering and struggling brethren than its firmly-intrenched compeers? and the an-

swer thereto can only come from trial and experience, in the endeavor to bring Theosophy within the horizon of our more untutored and less fortunate neighbor. The problem is *how* to bring a knowledge we ourselves feel to be so valuable to the doors, and beyond them into the heart of family life among the sin-stained, poverty-stricken, ignorant, and degraded masses who yet are part and parcel of our very selves. It would make a sorrily stern introduction to our tenets if, rushing boldly to seize a horn of the dilemma, we presented them incontinently with the solution of their present evil besetments in the wrong-doing of previous lives, urging them forthwith on the strength of the past to better future action, when all their conditions and surroundings are not only unfavorable, but absolutely inimical thereto. We surely all have sufficient powers of imagination and enough fellow-feeling with the poor in their hard lot and hopeless environment to realize that, were we in the same predicament, not the most transcendent philosophy nor the most consoling truths of religion would penetrate, or so much as touch us, so long as filth and overcrowding, biting cold and aching hunger, stinted wage and hard-set task, held us inert and indifferent in their benumbing clutch. Yet beyond all question there are many intelligent, eager, receptive minds among the vast population of our slums, who may be ready and a-hungry for the very truths we have to offer, did their starved bodies and sordid conditions but allow them to brace their faculties towards the acquisition of a mental gain. The *first step*, therefore, towards any mental and moral reform of life with such conditions is in *the amelioration of the physical environment*, rendering it possible thereafter to sow the seeds of instruction that may fructify and bring forth ten and a hundred fold in higher endeavor, larger conceptions, greater responsibility, more persistent purpose.

To prove, then, to the incredulous non-sympathizer that Theosophists have indeed not only a basis of practical endeavor, but also a keener incentive to philanthropic work in the improvement of condition and consequent advance of knowledge among the less favored of our race, it would seem needful for us to bestir ourselves in some more active fashion than has been our custom, in order to make of our oft-repeated plea of a universal brotherhood at least an *accomplishing*, if not an accomplished fact, within the radius of our own immediate centers. As it is now, we talk in sounding phrases of the Universal Brotherhood of Man, but it is in reality the often-attacked Christian Churches and religious organizations, the Salvation Army and the like, which to our shame

make a practical demonstration of the brotherhood of man to man, in the widely dispensed and wisely administered charities that are extended to every needy claimant, while we Theosophists sit with folded hands and talk of the beauty of an altruism, which nevertheless is apparently unseductive when demanding personal effort and sacrifice. This is not as it should be. Without a practical trend in the direction of charitable endeavor the very first object of our Society becomes a mere sentiment, a platitude of the very emptiest kind, which, so far from eliciting the respect of our neighbors, is calculated to excite their contempt, and what we can less well bear, their ridicule. There should be no helpful work for the physical amelioration of the poor that as Theosophists we may not join in earnestly, heart and hand, for only so can we ever hope to pave the way towards an introduction of our special doctrines into their midst, since no movement in this age can afford to overlook the needs of the masses whose assent, as well as that of the lettered and cultured classes, must be the hall-mark of final approbation and future progress. Nor should the votaries of Theosophy rest content with merely aiding the good work started in other channels, but seek to establish, to maintain, and to enlarge under the Ægis of the Theosophical Society, what in the beginning may be but small nuclei of intrepid pioneers, whose persistent and patient efforts towards all practical ends would not fail to develop important, however slow-ripening, results in the future.

We are often told that it is only the helpers who are helped, which would appear to furnish a most resistless motive—however deeply lurking a selfishness may lie behind it—to altruistic action. Among the monkish legends there is perhaps no more pathetic one than that of Judas Iscariot, called from out the hottest depths of a mediæval hell to sail about for one hour's space each Christmas night on a block of ice in Northern seas, the dearly-prized respite having been earned by an act of passing charity to the Joppan leper. So true it is that what we sow we inevitably reap even to the least germ,—the undeviating law whereby the good deed wrought compasses its own reward, however careless or sordid and selfish the impulse, *cannot be evaded*—therefore:

"Go, . . . *not for the gain, but for the joy of the deed,*
But for the Duty to do. . . .
Go, with the spiritual life, the higher volition and action,
With the great girdle of GOD, go and encompass the earth.
Say not in thine heart, And what then were it accomplished?

. . . Go with the sun and the stars, and yet evermore in thy spirit
Say to thyself: It is good; yet there is better than it.
This that I see is not all, and this that I do is but little;
Nevertheless it is good, though is there better than it."

THOS. E. KARR, F. T. S.

A Catechism of Brahmanism.

THE PATH IS NOT RESPONSIBLE FOR ANY PART OF THIS.

Continued from March, 1892.

QUESTION—What are the Niyamas?

Answer—(1) Purity, (2) Contentment, (3) Mortification, (4) Study, (5) Resignation to God.

(43.) *Q.*—Does Manu refer to the tenfold Dharmas?

A.—Yes, he does.

(44.) *Q.*—Quote the passages.

A.—*Manu* says:

By those placed in the four orders a tenfold system of duties must ever be sedulously practised. Contentment, returning good for evil, resistance of sensual appetites, abstinence from illicit gain, purification, coercion of the organs, knowledge of the Scriptures, freedom from wrath: these form the tenfold system of duties.

Such as attentively read the tenfold precepts of duty, and after reading them carefully practice them, attain the most exalted condition.

(45.) *Q.*—Does the *Bhagavad-Gîtâ* make any reference to this tenfold system?

A.—Yes, it does.

(46.) *Q.*—Quote the passages.

A.—Respect to the Devas, to Brahmana Masters, and to learned men. Chastity, Rectitude, Worship of the Deity, and a freedom from doing injury are called bodily Tapas. Gentleness, Justice, Kindness, and Benignity of Speech and attention to one's particular studies are called verbal Tapas. Coutentment of Mind, Mildness of Temper, Devotion, Restraint of Passions, and Purity of Soul are called the mental Tapas.

(47.) *Q.*—What are these Yamas and Niyamas?

A.—They are the first and second Branches of the well-known eight-fold path of the Yoga philosophy.

(48.) *Q.*—Can you mention some of the sages who practised the mortifications referred to in the *Yoga Sutras* and *Manu?*

A.—Yes, the famous Visvamitra and Matangha are some of the Sages who practised the above mentioned Mortifications.

(49.) *Q.*—Who was Matangha?

A.—He was a famous Yogi born of a Brahmin Mother; he practised the Tapas of standing on the tip-toe for several years near Gya: he is said to have obtained by his Tapas the Occult power of moving about in the air whenever he liked. This Occult power is known by the name of Kamacharra Siddhi. This hermitage subsequently became one of the famous places of pilgrimage near Gya, and was known by the name of Matangashrama.

(50.) *Q.*—Where is Gya?

A.—Gya is one of the most important places of pilgrimage of the Brahminical Hindûs. It is said to have derived its name from Gya, one of the descendants of Ashhurtarayan, one of the ancestors of the Kusee family and the founder of the kingdom of Dharmavaneya. This Gya is said to have propagated the Hindû religion throughout India, his court was the resort of all Brahminical savants, the number of whom was so great that the noise of their stories reached Bhurmaloka. Throughout the whole of King Gya's reign it was a stronghold of Brahmanism. The famous Vatta tree immortal is said to have been the place where King Gya performed his sacrifices. This tree, which still exists, together with the Ashwatha tree, makes the place of great sanctity to pilgrims.

(51.) *Q.*—Can you give me some idea of the antiquity of Gya?

A.—Yes, its antiquity extends far beyond the commencement of the present Kali-yuga. It was a well-known place of amusement even before the times of Maha-Bharata. King Dharma-Rajah, one of the heroes of the *Mahabharata*, visited this place in company with his priest and other Brahmins. He performed his Chaturmassya ceremony and visited Gya, the River Palgu, and the immortal Vatta tree.

(53.) *Q.*—What did he do under the Vatta tree?

A.—Under the tree he performed the Chaturmassya ceremony and fasted several days.

(53.) *Q.*—Give an account of the origin of the respect paid by the Hindû to the Ashwatha or Bodhi tree.

A.—In the *Vedas* the Universe is compared to the Ashwatha or Boddhi tree turned upside-down. It has its root above in God, and its branches spread underneath. This figurative description in the *Vedas* occurs also in the *Bhagavad-Gîtâ*, where again Krishna compares himself to the Ashwatha or Bodhi tree.

TEA TABLE TALK.

MY DEAR JULIUS:—A short time ago some friends and myself were together at the studio of one of our number. Amongst others was my friend Tom Blank, who was quite ill, having a severe cold accompanied by a headache and an old-fashioned stiff neck. Noticing that he was rather chilly, I threw over him my ulster overcoat, and as his position was not very comfortable I had him lean his head on my shoulder. No sooner had he done this than I felt a sudden chill through my entire body. About an hour afterwards when our party separated, as he was living alone I asked him to go with me to supper, so that my people could give him the benefit of a cheerful family atmosphere. When we reached my home supper was immediately served, and I then noticed that my neck was becoming stiff, my head was beginning to ache and that I was beginning to have a general chill. *En passant* I would say that on my way home I had worn the overcoat that had been wrapped around my friend during the afternoon. After supper, feeling more miserable, although the room was quite warm, I wrapped a large blanket shawl round me, but in about half an hour was so ill that I had to go to bed. There I soon fell asleep and in the morning woke up well. I would say that before I met my friend I had been feeling in unusually good condition.

Am I correct in supposing that in some way the overcoat carried the conditions from him to me? This, to me, does not seem incredible, for it is generally recognized that the walls of a room in which there has been a contagious disease are often so impregnated that it is unwise to use it until it is thoroughly disinfected; and if the walls of a room can act in this way, why not an overcoat?"

It is probable that the writer of the above is, or was at the time, very sensitive to vibratory forces, and consequently the discordant vibrations within the disorganized sphere of his friend very easily overpowered his own and set up the same condition in his sphere. To say that "the overcoat carried the conditions" is to express the same idea in terms more vague, as there would be about the overcoat a magnetic vibratory current of the same kind—but weaker far—as that about the friend. This automatic suggestion through vibratory force is the same thing, on a lower plane, as the procedure called mental suggestion. A person may be very sensitive to, and may quickly cognize, an etheric (or astral) vibration, and yet be so positive upon the mental plane as to render it impossible for any magnetic operator short of an adept to hypnotize him. And the adept would not do it unless he were of the Black order.

An instance of this sensitiveness to the etheric vibrations is the following:

"Last October I was registering letters. A clerk who, like

myself, spent the years of early youth amid the beech and sugar woods of Ohio, handed me the letters one by one. When I had placed all but one in their jackets I leaned back in my chair and said laughingly to the clerk: 'Do you remember how the old beech and sugar woods look at this time of the year? I wish we were in Ohio to see the glory of the autumn woods.'

'Yes, indeed,' he replied, and handed me the last of the letters. It was addressed to Columbus, Ohio."

The thoughts of this person also seem to be dynamic in their swift action, as in the following instances.

"I have two brothers living on the Pacific slope. I had lost the address of the elder, and, discovering a matter of great importance to him, I determined to write to the younger for it. Before I found time to write, the younger brother sent me the address, which seemed strange, as he much dislikes letters and seldom writes me oftener than once a year. In the same way I fell to wondering about the particulars of the death of an uncle who had died many years before, and resolved to write to my aunt for them. In a few days I received from her a letter written on the day I had the thought, and in which she said: 'Your uncle died very suddenly and without premonition, just sitting in his chair.' This was twenty years after his death, and she had often written to me without mention of his death-hour or the circumstances attending it."

Unless one could closely compare data in this last case, one could not say whether the thought suggested the letter or *vice versâ*. The ideal condition is, of course, that in which all these things are sensed by that very fine instrument, the internal body, through its outer shell, while the mental sphere is so positive as to be able to refuse all suggestions to action, and also to de-sensitize those bodies at will, just as we switch off a current.

We do not sufficiently realize the great part played by "vibrations" upon the stage of life. Take protoplasm, the matter of that life. I might call it the "cosmic dust" of the form *(rupa)*-plane of organisms. It is mobile and relatively formless, jelly-fish like, and ready to evolve into a higher form. The action and reäction between the light latent in and absorbed by the protoplasm, and the light of the sun, beget a certain vibration, *i. e.*, the vibration characteristic of light. The actinic, chemical, and acoustic vibrations are also playing upon the soft mass. As these are synchronous and not antagonistic, the life-force preserves the chord of the mass, or key of the whole. Thus there arises a definite area upon which these vibrations act with increased power, and this action increases with each new impulse (as by added momentum) and the substance becomes more and more sensitive to the light. Exercise perfects the function; increasing perfection of function renders exercise more easy and structure more perfect. It is thus that light builds the eye and the eye responds to light. So also, when the embryo occultist begins to aspire toward knowledge, the process is initiated upon an inner plane and the functions of the inner plastic body are gradually evolved under the action and reaction of that light which is Thought.

JULIUS.

LITERARY NOTES.

MARCH LUCIFER begins the reprint of H. P. B's "The Ensouled Violin" and gives the first part of a strong article by G. R. S. Mead, "The World-Soul". "The Eternal Cell" by H. Coryn, "Rebirth" by Thos. Williams, and W. Kingsland's "Theosophy and Psychical Research", particularly the first, are products of vigorous and sustained thought. Mrs. Besant continues her exposition of "Reïncarnation", and does so with that never-failing lucidity which brings everything she touches into the sunniest distinctness. Readers rejoice over and reviewers revere that marvellous pen. In contrast with it we have on page 86 eleven stanzas from the *Rig Veda*, and contemplate with interest and wonder the solemn homage of *Lucifer* to that singular series of concatenated sounds.—[A. F.]

VAHAN, Second series, No. 8, ably discusses six questions, the last being a scholarly examination by the Editor of the evidences for the historical Jesus of Nazareth. It is one of the most important topics ever taken up by the *Vahan*, and further contributions to its treatment are invited. Of the answers to the other questions, that of "C. B. I." is among the very best. Some writers never seem to have an idea outside the *Secret Doctrine* and the *Key*.—[A. F.]

THE VAHAN, Second Series, No. 9, is more than usually able. "J. W. B. I." gives a close analysis of the evidence for the historical Jesus, weak under *(b)* and *(g)*, but otherwise very strong, though it might have been stronger if emphasizing the impossibility of the invention of so spiritual a character by men who, because liars, must have been unspiritual. The treatment of Asceticism is most judicious, particularly by "F. J. D.", but in fact the whole number is replete with rich, full thought, great common-sense marking the Editor and also "W.R.O.", saving the latter's jumble under Question 47. The subjects of lectures and Branch discussions through Great Britain are of high quality and large range, and denote an intellectuality in membership whereof the T. S. may well be proud. Mrs. Besant and Herbert Burrows are giving alternately a course of lectures on "Theosophy and Modern Thought",—Materialism, Science, Mysticism, Religion, Ethics, and Modern Progress. Surely they should afterwards be printed.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. IV, No. 1, is a further exposition of "Keely's Progress" by Mrs. Bloomfield Moore. Opinions as to Mr. Keely's status by those who have inspected his work are as yet too conflicting to warrant any positive judgment, though the probability in his favor seems growing.

GOD'S IMAGE IN MAN, by Henry Wood, shows intense realization of the unseen and the spiritual, with keen perception that the physical is but transitory and that there is oneness in Nature and Man, and to that extent shows the Theosophic spirit, even if without the Theosophic facts which would give coherency and proof. But it is a tedious book, purling along in common-place reflections on the territory it reaches, and only another case of that vague and superficial talk upon topics of the time which so many pious men of meagre mind feel impelled to utter as if a contribution, and whereof sermons are the perennial type and should be the perennial warning. (Lee & Shepherd, Boston.)—[A. F.]

MARCH THEOSOPHIST has another striking proof of genuine soothsaying by the "Cunning Man", Govinda Chetty; an article on "The Food of Paradise"; a practical study by Bro. Edge on "The Ethical Aspect of Theosophy not the only Aspect"; and Miss Müller's very readable account of her lecturing tour in Southern India. But the transcendent interest of the *Theosophist* for March, 1892, obscuring all other and minor, is Col. Olcott's "Old Diary Leaves", the first of his promised series upon H. P. B, her words and works, and the early history of the T. S. He describes her as he first saw her, their meeting, their growing intimacy at the Eddy homestead, the change in the materializations after her arrival, the facts she gave him from her life, the use she made of the form (an elemental) "John King" in her gradual uplifting of Col. O. from the investigation of phenomena to a study of true Philosophy, her early and purposeful attitude to Spiritualism, the real object of her mission to America, as well as the orders she received and obeyed, some of her first experiences in New York when she had to support herself by making cravats or artificial flowers till her delayed remittances arrived, how he himself was impelled from within to go to the Vermont farm where the revolution in his life began. He tells how, little by little, H.P.B. made him know of Adepts and Their powers, and depicts the scenes in the bitter winter night when the butterfly came at her call and the grapes appeared on the shelves. Of four of the Masters—a Copt, a Greek, a Venetian, and an Englishman, whom she at that time made known to him, he speaks, and explains why, though she was a faithful servant of the Brotherhood, all could not coöperate with her. And he shows how the Theosophical movement had been foreplanned by the Masters, the way opened, the favored participants made ready. Absorbing, fascinating, thrilling as is this initial paper, what will be true of later ones when he depicts H.P.B. in fuller terms and draws from the Diary which he has daily kept since 1878! Truly this is an epoch in the history of the T. S. It is on the verge of a copious outpouring of facts from the man whom the Masters chose as H.P.B's companion and *confidante*, whose memory and records can disclose her as she never has been disclosed, and whose graphic pen has been trained through years for this its crowning work. Every month will seem long before the successive *Theosophists* appear with their eagerly-awaited "Leaves".

WORDS OF RECONCILIATION is a curious monthly, now in its eighth volume, holding up "Evangelical" doctrines newly shaped and colored. As it denies eternal punishment, discriminates between the psychic and material planes, and between soul and spirit, and boldly avows reincarnation, unseen intelligences around us, and the solidarity of humanity, it has apparently been subjected to some unconscious Theosophic influence. Now if it will do two additional things—seize the doctrine of Karma and drop Bible texts as the boundaries of truth, it will emerge into a new and exhaustless range of fact, and will find satisfactions inexpressibly richer than the harmonizing of Saints Paul and James.—[A. F.]

THE NEW CALIFORNIAN, March-April, has one of those grand papers by Dr. Jerome A. Anderson which are monuments of learned power, "Theosophic Concepts of Life and Death", and Mr. Geo. P. Keeney begins a series on "Consciousness". Most of the other matter is selected. As the supposition that an incarnation of Crœsus has occurred in the Aryan T. S. may check donations to the still-needy Headquarters, it must be promptly repudiated. If Crœsus were here, would Dr. Anderson be allowed longer to reside in the provinces?—[A. F.]

THE PACIFIC THEOSOPHIST reprints Mrs. Besant's "In Defense of Theos-

ophy", and gives various interesting items of work. There are a good many typographical errors, and the Branch list needs overhauling. The Olympia Branch is soon to make its meetings open.

Appointment and Order.

BY ACTING PRESIDENT T. S.

[The following was sent March 25th to India by the Vice-President.]

NEW YORK, *March 25, 1892.*

TO THE VARIOUS SECTIONS T. S..

By virtue of the power vested in me by Section 5 of Article 4 of the Constitution of the Society, as acting President of the same, and in order to provide for the proper management and control of the Society's property and affairs in India, I hereby appoint as my representative at the Headquarters in Adyar Brother Bertram Keightley, now General Secretary of the Indian Section, and in case he cannot serve by reason of absence, then I appoint Brother Sydney V. Edge; said appointment to take effect from and after the 1st of May, 1892.

The present general financial and recording officers of the Society at Headquarters are continued in office unless for good reason my representive suspends them, and in case of any such suspension I am to be immediately informed, as also of the name of any successor appointed; and in all cases suspensions are subject to my approval. In case any of the said recording or financial officers cannot continue their service, then said representative will at once inform me, appointing a successor or successors in the meantime until reply is received from me.

The General Secretary of the Indian Section will, as soon as possible, find out and inform me how much the said Section can pay for rent of the premises occupied by it at the Adyar Headquarters, to the end that some income may be had from that source for the upkeep of said place.

The care and management of the Oriental Library is for the present put under the control of Col. H. S. Olcott in concurrence with my representative, and Col. Olcott will kindly keep said representative fully informed about the same, as also myself; and if said Col. Olcott shall have sent to me before the arrival of this at Headquarters his signification that he will accept the post of Curator of the said Library, then such acceptance is confirmed subject to arrangements later to be made.

All Officers reporting to me will do so at the address No. 144 Madison Avenue, New York City, as there will be my office until further or other notice.

There is hardly any need for me to impress on all concerned in the above the necessity for harmony in all matters relating to Headquarters, and I can only ask my representative to consult with Col. Olcott for the purpose of obtaining his advice in respect to matters needing immediate attention. When I shall have received from Adyar further advices in respect to details, any other arrangements can be attended to as the exigency may require.

My said representative will please at once promulgate the above in his Section by means of the channels provided.

WILLIAM Q. JUDGE,
Vice-President, Acting President of T.S.

Mirror of the Movement.

ARYAN HEADQUARTERS.

The usual dilatoriness of workmen has caused postponement in the occupancy of the new house, but the offices of the General Secretary, PATH, and Aryan Press were finally moved to 144 Madison Ave. during the last week in April. So much of alteration and repair was found indispensable that the cost of refitting and furniture will be perhaps twice what was supposed, and the aid of Theosophists generally to this really national enterprise is more than ever needed. As soon as requisite furniture can be supplied, the Headquarters will be open day and evening to visiting Brethren. Designs for a suitable shrine for that part of the ashes of Madame Blavatsky which the General Secretary is to bring back with him after the London Convention in July are contemplated, and the shrine can be made ready if its cost is meantime provided.

Theosophists everywhere will notice that communications heretofore sent to P. O. Box 2653 should hereafter be sent to 144 MADISON AVE., New York City.

WILLIAM Q. JUDGE.

THEOSOPHICAL LEAGUE No. 1 of New York has decided to give up for the summer the rooms it had in Lewis street and endeavor to accumulate funds for farther active work in the fall. But during the summer the League work, by such as of such classes as can be carried on outside, will be kept up. A sum, way the treasury can afford, was voted to be used from time to time for charitable work.

THE GERMAN BRANCH in Philadelphia, "Die Deutsche Theosophische Gesellschaft", has relinquished its Charter and dissolved, and its members have resigned from the T. S. It had never done any work and of course had not grown, and the erasure of its name is but the formal recognition of a death which seems to have followed instantly upon birth. The American roll now numbers 60 Branches.

MRS. ELIZABETH A. KINGSBURY, formerly President of the Los Angeles T. S., has removed to the East and settled near Philadelphia. On Monday, March 28th, she lectured in Philadelphia before the Krishna Branch upon "The Constitution of Man", clearly and practically illustrating the ethics resulting. She spoke for an hour without notes, and very greatly to the satisfaction of the assembly. Mrs. Kingsbury has been enrolled as one of the lecturers available under the arrangement at the New York Headquarters, and her services may be secured therefrom.

MISS KATHERINE HILLARD favored the Brethren of Jamestown, N. Y., with a visit in April of a full week. She delivered three public lectures, addressed the Branch, held private conferences, and accomplished a most interesting and valuable missionary work. This is another illustration of what might be done on the Atlantic Coast if Theosophists were resolute in determining on a permanent lecturer such as has been secured in California.

BRO. G. R. S. MEAD is here for work and not for recreation. After the ad-

journment of Convention he began visits to various Branches, having arranged for lectures in Philadelphia, Washington, and Boston. As he does not sail until May 18th, it is probable that still other points will be reached.

THE GENERAL SECRETARY while *en route* from Cincinnati lectured in Toledo, Ohio, on April 27th, and in Pittsburg, Pa., on April 28th.

APPLICATION FOR CHARTER has been received from new Branches in New Orleans, La., and Hot Springs, Ark.

Pacific Coast Items.

BRO. T. D. BEASLEY of San Bernardino did good work during the General Secretary's visit last year, and will also arrange with Dr. Griffiths for meetings there.

BRO. ABBOTT B. CLARK, one of the hard-working California Theosophists, has become Associate Editor of the *Santa Ana Sentinel*, and announces his purpose to editorially promote Theosophy as one of the helps to human fraternity.

THE STATEMENT IN MARCH PATH that Mrs. V. N. Beane had been elected President of the "Women's Christian Union" proves to be an error of our correspondent. Mrs. B. is a Director in the "Women's Educational and Industrial Union".

THE LECTURER of Pacific Coast Committee started south Mar. 19. On the way down Judge Cope, presiding judge of Santa Barbara Co. Superior Court, became interested in theosophy and has read some of our literature. He invited Dr. Griffiths to lecture at Sta. Barbara. At Los Angeles on 21st March arrangements were made for four public lectures there and three at East Los Angeles. These were all well attended, the last having the largest audience. Two lectures were given at Pasadena. Interest has grown on the part of the people. Leaflets and tracts were distributed. Dr. Griffiths arrived at Santa Monica on April 4th and met some of the residents the same evening. It is a town of only 1700, yet on the 5th, with little notice, there was an attendance at the public lecture of 75, much interest being manifested in questions, etc. Good Theosophic material was found and little disposition to psychism. On the 6th the Doctor met 20 people at a private house and gave a straight-forward talk on Theosophy. On the 7th an application for Charter for a local Branch was signed. Citizens requested a second lecture, they to furnish the best hall in the town. Placards were placed all over, the local paper had a good notice, and the editor who attended the lecture expressed much interest. On the 8th the Doctor spoke to a large audience on Reïncarnation. On the 10th he began a visit of four days at Santa Ana and vicinity.

LOS ANGELES, CAL. Regular public T. S. meetings are now held here on Sunday evenings and are well attended.

PASADENA AND EAST LOS ANGELES. Members of Los Angeles Branches are arranging to hold weekly public meetings at these places. There is energy enough in Los Angeles to make this important work succeed, and effort will be made then to maintain it. The local committee is exhibiting an indefatigable spirit. The field is large and promising. Branch business will be separated from the meetings and probably attended to by committees, thus systematizing work and aiding not only the efforts of the Branches, but also meeting the needs of adjacent places.

ALLEN GRIFFITHS met the local Branches of Los Angeles and advocated a bold and vigorous policy for public meetings, whereby those are to be conducted by members of the Society and not by those who are outsiders, however well qualified. There was some difference of opinion at first, but later the majority adopted this view. THE PATH cannot see what other policy could be possible. All T. S. meetings should be conducted by members and never given away to any other nor be allowed to be used for any subject or movement, no matter how praiseworthy those might be, for there is but little time left us for Theosophical work. The Los Angeles newspapers have been giving good reports and notices of work there, spiced, of course, with the usual ridicule and personalities. The Los Angeles workers are full of zeal, and a new period of activity appears to have opened. Probably a Headquarters and Library will be opened.

MISS M. A. WALSH is now at Los Angeles working with her old energy, and covers a field that others could not reach. She spent three weeks in March at San Diego, giving a course of twelve lectures on Psychology. On each Sunday she gave an address at the Theosophical rooms, and so many attended that an adjournment was had to a large platform in the rear of the building enclosed with glass, where Mr. Thomas had arranged seats and an awning. Miss Walsh also lectured in the Unitarian Church on "Theosophy in its Relation to Modern Thought". Very deep interest was manifested. The Upasana Branch is as active as ever, holding open meetings every Sunday and a class for study every Monday.

INQUIRERS in Los Angeles called very frequently on the Pacific Coast lecturer at his hotel, asking for information. The work of the lecturer will do good, for those who expound Theosophy must excite interest, since the race mind is demanding the explanations which can be found in no other system.

London Letter.

For a long time past the *Secret Doctrine* and most of Mme. Blavatsky's works, as well as Mr. Sinnett's, are to be had at all the large circulating libraries in London; now they are beginning to be in the free public libraries of our large provincial towns; I know of one, at least, where they have been introduced by the influence of the Chief Librarian who is a member of the T. S.

The book, *Peter Ibbetson*, by the artist Du Maurier, deals with the occult to some extent by introducing the discovery of living your real life in dream. This secret was taught by another, also in dream. Of course it is not a discovery for Americans, as the books of Mulford gave the idea out widely long ago in your land. The book is replete with notions which might have been gleaned from Theosophic study, many of which will be new to a great number of readers. The worst of it is, the world does not take these things *au sérieux*, but imagines that they are only "pretty fancies" of the author.

In all seriousness, however, Theosophy has been considered by Father Clarke, S. J., the editor of the *Month*, the chief Catholic magazine in this country. Three serial papers have appeared, and the subject has received a fair and impartial handling, both in marshalling the facts and in setting forth the philosophy. The good Father must have consulted many of our chief writings, including the *Secret Doctrine* itself, to have gained so good a survey of the whole: his conclusion is that the phenomena are real, but that their source is evil—the whole thing is deviltry.

As regards our special work, it is going on apace. I hear rumors of another lodge for the East End of London, in connection with the Bow Club for Working Women. It will be worked by one of our most praiseworthy and indefatigable members, who with every disadvantage, even to a deformed body and utter want of means, yet manages to make more sacrifices and to do more work for Theosophy than almost any one amongst us. This little (great!) friend is an example to us all, and I am glad to learn that another kind and well-to-do member has now undertaken to place him above the necessity of earning a livelihood, so that he may be free to devote himself to his beloved work. It is well that such shining examples should be brought to light as an incentive to others to go and do likewise.

Annie Besant is toiling away as usual. Next week she lectures at the Camden Town Athenæum, a literary institute having a large number of members.

An attempt is being made to bring about a *rapprochement* between the more thinking Spiritualists and ourselves, for some of us feel that there ought no longer to exist the antagonism and soreness which were perhaps natural when the Theosophical Society was first formed. With a little tact some misunderstandings might be cleared away, and I hope to have next month something more to report on the matter. I hope also that Col. Olcott's "Old Diary Leaves" now publishing in the *Theosophist* will help to bring about the needed reconciliation, by showing that Theosophy first took root among Spiritualists, both in England and America. At all events, it is the part of Brotherhood to hold out the hand of good fellowship, and I hope that it will not be refused.

Greeting to all on your side. We are sending you our brother G. R. S. Mead, who will carry all our good-wishes across the ocean.

EMILY KISLINGBURY, F. T. S.

Bro. George Mead suffered somewhat in March from indisposition owing to overwork and want of exercise, but recovered.

* * *

An active spreading of Theosophical ideas was carried on by Mrs. Cooper Oakley on board the Mediterranean steamer on which she went around that historic sea for her health. Her efforts will doubtless lead to good results.

* * *

How Mrs. Besant works is seen by this. She left home at 2 one day in March, got to Southport at 8, lectured there from 8 to 9, caught a train to Liverpool at 9:30, and then drove rapidly across town, just catching a 10:45 train out, joining the Scotch Mail at Warrington, reaching home at 4 a. m. next day. The meeting she addressed had about 2000 people in it. And the night before she had lectured to another large meeting at Eastbourne. When one reflects on the discomforts of English railway travelling, it is perceived how arduous is this work.

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The new H. P. B. Press is beginning to do pretty well, and it is hoped that it will be a paying investment.

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A course of lectures is being carried on by Mrs. Besant and Mr. H. Burrows on "Theosophy and Modern Thought—Materialism, Science, Mysticism, Religion, Ethics, and Modern Progress."

* * *

The Discussion Club at 7 Duke street still has meetings, and Miss Mabel Besant was among the speakers at recent sessions.

THE UNKNOWN OBSERVER.

India.

In Ceylon Bro. d'Abrew and Sister Musaeus Higgins have started the Theosophical Harbor Mission very well.

They report to Path as follows. "In March there were hundreds of passengers at Colombo bound abroad, and many leaflets and tracts were distributed among them. Bro. Fullerton, Mrs. Gates, and Miss Walsh, of the U. S., sent us very acceptable parcels, and bound copies of *Wilkesbarre* and *Indianapolis Letters* were sent by Bro. Fullerton to be put in steamship libraries. These have been put on British India S. S. Co. and the P. & O. Co. libraries. The last is a very popular line. This idea is excellent, and we will be glad to receive other books. We have also put a supply of leaflets in the curio and jewelry shops of the city to be distributed to passengers who come to purchase. To visiting passengers we also speak of Theosophy and give leaflets. They take it kindly and read the matter. Sometimes we meet some indifference. I gave one passenger *Theosophy the religion of Jesus;* his face brightened and he carefully took the pamphlet on board. We also board vessels for similar purposes.

Mrs. Musaeus Higgins is doing well and growing very popular. She is always at work and has no leisure. Our Sangamitta Girls' School, which she manages, needs help, and we have begun again our begging tours. Mrs. Higgins often leads a party in the street asking for money for the School. An improvement has begun in our affairs in the School, but it is not selfsupporting. Mrs. Ryder of New York, and Mrs. Stockham of Chicago, visited the School in January, which had a public meeting on 27th January in the open air. Mrs. Higgins presided and High Priest Sumangala made an address. The Branch school met on the 7th July at Wekada, and then the Buddhists there invited Mrs. Higgins to conduct a meeting. She was escorted by a large party and was given an address of welcome, she replying by showing the importance of educating women. Thus our work is growing. Peter de Abrew.

Colombo.

Indian Letter.

Adyar, Madras, *March 17, 1892.*

Dear Path.

The wheel of work goes round at Adyar steadily, so steadily, in fact, that it is difficult to find any special news to relate to you this month.

Bertram Keightley is now in the Punjab. He has just visited Lahore, and at the time I write is probably at Amritsur, which, as your readers probably know, is one of the most sacred cities in India. After leaving Amritsur he visits Ludhiana, Umballa, Meerut, Delhi, Agra, etc. He writes me that the weather luckily is fairly cool, but the heat is not yet telling upon him in any way. Here in Madras the hot weather is just beginning, and the mean temperature is creeping up slowly but surely to 90. Adyar, luckily, has all the benefits of the sea breeze blowing from the Bay of Bengal, and the office in which I write the present has too the benefit of the breeze, as we have a veranda looking out on the river.

I have been spending a few days in Ootacamond where I had the pleasure of seeing Colonel's little bungalow "Gulistan" (Garden of Roses). It is a compact little dwelling, consisting of a sitting-room and two bed-rooms.

The sitting-room commands an extensive view of the Mysore plains. When it is finished it should prove a very "attractive little residence", as the sale bills say. Probably he will take up his residence there in the beginning of May.

This morning we have received a short visit from Mr. Tokusawa, a Japanese gentleman who has been spending some time in Benares where he has been studying Sanskrit. He was one of those who ratified Col. Olcott's Fourteen Propositions, and I understand that he is likely to make a name for himself in the future. He is *en route* for Colombo now.

My recent visit to Bangalore has shown me that there is a good deal of sympathy felt by the Hindûs who are not members of the Society towards our work, especially as regards the second object of the Society. Several influential Hindûs at the last-named place expressed their willingness to do all that they could to help us in bringing Western and Eastern thought into union. One learned gentleman at Bangalore is engaged in translating into Sanscrit some of the works of our Western philosophers for the benefit of Pundits who are not acquainted with English. This, I think, should do much towards bringing about the above-mentioned object. S. V. E.

COL. OLCOTT is building a little cottage at Ooty on the Neilgherry Hills. It is made of adobe and has just three rooms 12x7, one a bed-room and the other for working and guests who may call. This is certainly not magnificence; it is scarcely beyond the glory of a hut.

* * *

BOMBAY. The Branch is doing well. Every week two public lectures are given, on Sunday in English and on Thursday in Guzerati. They are well attended. There is also distribution of Theosophical tracts which attracts considerable notice from educated people and others also.

RUSTONIJI K. MODI.

Annual Convention

AT CHICAGO, APRIL 24-25.

The Convention met according to notice at about 10:30 in the morning of Sunday, the 24th, at the Palmer House Assembly Rooms. The meeting was called to order by Bro. William Q. Judge as General Secretary and nominations asked for temporary chairman. Bro. William Q. Judge was nominated as temporary chairman by Bro. J. D. Buck and elected, proceeding at once to organize the Convention by calling for delegates' credentials and proxies. Bro. Elliott B. Page was elected Assistant Secretary of the Conventon. The Branches were represented by delegates, and some 300 members and visitors in addition were present. It was ordered that all members present should be considered as being in Convention, but the power to vote on disputed questions was confined to regular delegates. The chairman declared the Convention organized, and Judge R. Wes McBride was elected permanent chairman unanimously.

The General Secretary then read his report, notifying the Convention officially of the death of Mme. Blavatsky and the disposition of her ashes; also of the resignation by Col. Olcott of his office of President of the Society, reading his letter and the reply of the Vice-President, together with the Colonel's circular to the Society. These showed the deep love of Col. Olcott for the Society, and his intention of continuing his work and membership although com-

pelled to resign because of his state of health. The report also showed the continuance of activity through the Section and expansion of work.

The financial part of the Report showed a surplus of $987.23 for general purposes, and $492.63 for Lecture Fund.

The report was then referred to the proper committees.

Before proceeding with the business of the day a resolution expressing the debt of all Theosophists to H. P. Blavatsky was passed, declaring that we must all work the harder to strengthen and extend the Society. This was passed by a rising vote. The resolution is:

Resolved—That this Convention of the American Section of the Theosophical Society, before proceeding with the business of the day, here records its deep gratitude to our departed leader, Helena P. Blavatsky, for the service she has rendered to the cause of Human Brotherhood and to every one of us, by her devotion and unflinching work during the whole period of the Society's existence from its organization to the day when she abandoned her mortal frame; her devotion, loyalty, and persistent work in the face of calumny and surrounded by every obstacle have made every Theosophist her debtor; this debt can only be discharged by continued loyalty on our part to the cause she held so dear, and therefore, for the spreading of the work and the strengthening of the foundations of the Theosophical Society, we pledge this Section by head and heart.

Resolutions were then passed on the disposition of H. P. B's ashes, and the Convention resolved that all members should contribute to the New York Headquarters, where it requested the General Secretary to deposit the ashes of H. P. B. The Memorial Fund started in London by the European Convention was approved and concurred in.

Bro. William Q. Judge then, acting as Vice-President of the Society, reported the resignation of Col, Olcott in formal manner, and announced the result of the votes in the American Section as to who should be the successor. This showed that the Branches voted for William Q. Judge as successor to Col. Olcott.

Resolutions were then passed regarding Col. Olcott, commending his work.

The Report made by the Vice-President regarding the votes of the American Section Branches was then considered and the following Resolutions, offered Dr. Buck and seconded by Dr. LaPierre, were adopted, having been favorably reported by the Committee to whom they had been referred.

Whereas—Col. Henry S. Olcott, President-Founder of the Theosophical Society, has tendered his resignation of the office of President to take effect May 1st *proximo*, and has requested that a successor be elected to the office of President of the Theosophical Society, and,

Whereas, the General Secretary and Vice-President has taken the votes of all the Branches of this Section on the question of who shall be successor to the said office of President of the Theosophical Society, the said votes being unanimously in favor of William Q. Judge: and they being now duly reported to and before this Convention,

Resolved—That the American Section in Convention assembled hereby tenders to Col. H. S. Olcott the expression of its profound gratitude and sincere appreciation for his unselfish devotion and long and faithful services for the Society which he helped to found and which is so largely indebted to him for its beneficent work and the recognition it has won in every quarter of the globe.

Resolved—That in our estimation the position of Col. Olcott as "President-Founder" of the Society is, and must forever remain, unique. Another may succeed him in the office of President and assume the duties of the office, but can never be "President-Founder."

Resolved—That this Convention confirms and ratifies the votes of said Branches, and as such Convention declares its choice for President to succeed Col. H. S. Olcott to be said William Q. Judge. But it is further

Resolved—That the American Section in Convention hereby requests Col. Olcott to revoke his said resignation and remain President of the Society, this Section deeming that it is not yet time for him to retire from said office, and it being possible for him to remain in said official position although his health may demand that the amount of his work be reduced to a minimum so far as traveling and speaking are concerned; and the General Secretary and Vice-President is hereby directed to at once notify Col. Olcott by telegraph and

letter of this request, forwarding copies thereof, to the end that all further proceedings relative to said retirement be suspended until such time as the sense of the European and Indian Sections on this point be obtained: that in the mean time it is the opinion and desire of this Section that the said resignation be not yet accepted but laid over for further consideration; and that, when the sense of the said European and Indian Sections hereupon shall have been obtained, the General Secretary and Executive Committee of this Section shall call a special meeting of the Council of the Section to consider the question upon the report to be made thereupon by the General Secretary and Vice-President, and

Resolved—That this Section now declares its vote to be that when said office of President shall become vacant the successor to said Col. Olcott shall be said William Q. Judge, who shall hold said office for life unless removed for cause, and that he have power to nominate his successor as now provided in the General Constitution in respect to Col. Olcott; and that the General Constitution be amended so as to provide in accordance with the foregoing; and that when the office of Vice-President shall become vacant, the choice of this Section for said office of Vice-President is Brother Bertram Keightley.

Resolved—That this Section requests that Col. Olcott, when he shall have retired, if ever, be offered a life residence at Adyar Headquarters.

Resolved—That the European and Indian Sections of the Society be and they are hereby requested to coöperate with this Section in endeavoring to carry out the letter and the spirit of these resolutions, and that the General Secretary of this Section immediately forward to said Sections an official copy of the same.

Resolved—Therefore, that this Section hereby reëlects to the office of General Secretary of this Section its present Secretary, William Q. Judge.

Bro. Geo. R. S. Mead, General Secretary of the European Section, being present as delegate, was introduced to the Convention by Bro. McBride, and after a few remarks was elected a member of the Convention. Bro. A. Keightley was introduced as unofficial delegate from London, and was on motion made a member of the Convention.

The greetings from Col. Olcott were then read by the General Secretary. The Indian Section letter was signed Bro. B. Keightley as General Secretary. Both were listened to with the greatest interest. Other foreign letters were as follows. From the Blavatsky Lodge of London, read by Bro. G. R. S. Mead; and from the European Section, read also by Bro. Mead.

In the afternoon Dr. Keightley read a paper called "Schools of Metaphysical Healing", followed by Dr. Buck, who read a paper on "Spiritualism and Materialism *versus* Occult Science". Bro. Judge then discussed the paper by Dr. Buck, claiming that Theosophists were not opposed to Spiritualism, but that they gave an explanation which necessarily controverted Spiritualism. A lady then took ground against Bro. Judge, saying he thought Spiritualists were not good or intelligent. Bro. Judge denied this, and the audience of 400 declared in one voice that such was not the impression he conveyed. Bro. Thomas of San Diego declared with Bro. Judge, but also said that many Theosophists had been Spiritualists and that the latter had paved the way for Theosophy.

The Constitution was amended and as re-written by Bro. Judge was passed. Harmony prevailed in the sessions of the day, and the evening session began at 7 to adjourn at 9.

The Convention assembled in the evening of Sunday at 7 p. m. with Judge McBride in the chair. Dr. Buck presented a resolution declaring in substance that there can be no popery or creed in the Society, and appealed to our literature and the writings of our leaders aud members. It was passed by acclamation, after seconding by Bro. G. R. S. Mead.

Bro. G. R. S. Mead then read an excellent paper on Reincarnation, which was listened to with great attention.

Dr. Buchman then spoke on the subject of the reasonableness of believing in Mahâtmas. A discussion of a very interesting character on Reincarnation

then took place, in which many strangers took part. It lasted until 9:30, when Dr. Buchman addressed the meeting on "Is it Reasonable to Believe in the Mahâtmas?", showing that they are a necessity in evolution. The evening meeting was crowded, and more interesting than any convention that has been held. Adjournment took place at 9, when private meetings were held. For Monday further discussions were ordered on Reincarnation and other subjects, with a lecture in the evening by William Q. Judge on "Cyclic Impression and our Evolution." The full report of the Convention will be separately printed. On the whole it was the most harmonious and important ever held in America.

The following important resolution was the business of the evening of Sunday:

Whereas—It is frequently asserted by those ignorant of the facts of the case and of the literature of the Society, that the T. S. or its leaders seek to enforce certain beliefs or interpretations upon its members, or to establish a creedal interpretation of any of its philosophical propositions; therefore

Resolved—That the T. S. as such, has no creed, no formulated beliefs that could or should be enforced on any one inside or outside its ranks; that no doctrine can be declared as orthodox, and that no Theosophical Popery can exist without annulling the very basis of ethics and the foundations of truth upon which the whole Theosophical teachings rest; and in support of this resolution appeal is made to the entire literature of the Society, and the oft-repeated statemehts published wide-spread by H. P. B., Col. Olcott, Mr. Judge, and every other prominent writer and speaker upon the subject since the foundation of the Theosophical Society.

Notices.

I.

THE PATH has received a fresh supply of *The Key to Theosophy*, and is glad to state that after protracted delays all orders can now be promptly filled.

II.

Forum No. 34 and O. D. Paper No. 11 were sent out early in April.

III.

Tne report of the Convention will be mailed directly to each member of the Section in good standing, and will carry with it *Forum* No. 35 and O. D. Paper No. 12. Of course no member with dues unpaid is entitled to or will receive it.

IV.

Special need existing for a copy of *Lucifer* for September, 1891, any person having one for sale at $1.00 will please write to the PATH.

THE PRESS SCHEME AND "F. T. S."

As F. T. S., who takes charge of this work but is not in the General Secretary's office, has received a great many tales and other papers from kind members in India, he begs to thank them, but also to say that such matter cannot be used in American papers, and is therefore unavailable. This must serve as thanks and answer to all those concerned.

Consciousness and recollection are not in the head alone, but are found in every atom, each in its own degree.—*Rock Cutting.*

OM.